GODS GOODNESSE IN Crowning THE KING.

Declared in a SERMON

In the Church of *Kingston* upon *Hull*, on the happy day of the Coronation of His Sacred Majesty *CHARLS* the *SECOND*. April the 23d. 1661.

By EDWARD BOTELER, sometimes fellow of St. *Mary Magdalen* Colledge in *Cambridge*, and now Rector of *Wintringham* in the County of *LINCOLN*.

Horat. Carm. li. 4. Od. 5.
Sic desiderijs icta fidelibus
Quærit patria Cæsarem.

100. w. 154

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THE KING.

A
SERMON

To the Right Honourable,

JOHN LORD *BELLASYSE*

Baron of

Worlaby,

Lord Lieutenant of the *East-Riding* of *York-shire*, and Governour of His MAIESTIES Garison and Forts of *Kingston* upon *Hull*.

My Lord,

THESE Notes were taken in your *Lordships* Garison, and threatned to be brought before you, in case I would not promise they

should be forth-coming, and engage for their appearance. I did so, and I here humbly present them for their trial. If upon their examination your *Lordship* shall find them guilty of any thing like *Heterodox*, or *Disloyal*: let them be committed to *Vulcan*, who allows papers no *Bail*; But if their integrity shall appear, I humbly beg your Lordships pass, that they may go abroad under your honorable name. For now every one is talking of their preferments, I would gladly the world should know mine, which is to be,

My Lord,

Your Lordships most humble,

and most devoted servant,

E. BOTELER.

To the Right Worshipful

CHRISTOPHER RICHARDSON, Esq;

MAYOR

Of the Town of *Kingston* super *HULL*:

AND

To the Aldermen his Brethren, who continued faithful during the late Defection.

AND

To the Officers, Burghers, and Free-men, that fear God, and honour the King in that Corporation.

SIRS,

WE reade in that Reign, and no Speed's Hist. B. 9. ch. 18. p. 705.
Reign, of Edward *the fifth, of a juggling Divine called* John Shaw: *a man of more fame than learning, (saies the story) and of less conscience, than either;*

that he preached away his credit with the people, and lost his honesty, by decrying the Title of his lawful Prince, and magnifying the pretence of Richard the then Protector. But our Times, big with mischief, have brought forth a whole generation of such Changlings; Creatures, that would cry up Richard Protector, and Oliver Protector, and any Protector, that would protect them in other mens Livings, and their own Sorceries and Seditions; Things, fitter for Steeples than Churches, as serving only to shew which way the wind stands: having Ephemeram Religionem, (as Beza sayes of Baldwinus) every day a new Religion. It is all I shall say for this poor piece, that it is honest. My heart indited a good matter, when I spake of the things which I made touching the King, the Anointed of the Lord, the rightful King, declared so by the joint suffrages of Heaven and Earth. And my comfort is, I never spake for any other, never worshipped any Calf of the peoples making, never bowed to any golden image, never plaid the Advocate for ill-gotten greatness, nor durst misplace the royal and renowned names of David and Solomon upon any proud and in-

Fœcunda culpæ Sæcula.— Hor. Car. l. 3. Od. 6.

Psal. 45 1.

inglorious Usurper. So that you need not shame to share in the Patronage of this Sermon; it is made Publick at your command, let it be made passable by your encouragement. Some of the male-contented Faction have been as unhansome as they durst in their discourses of it: it is no more than I looked for, Gods arrows are sharp in the heart of the Kings enemies, *and no wonder then if their madness make them run over at mouth.* You *were pleased to treat it more ingenuously, and have got this requital, that in your candid reception of it, you have spoken your own Loyalty. And, give me leave to tell you to your honour, those acclamations, and those expressions of joy which came from your hearts, and sate upon your countenances on that day, have given the world such an account of you: that you have secured your credit with the Ages to come, and sweetned the name of your Town, which before was ill-scented all the Nation over. May this opening your hearts (in some good measure) compound for the shutting your gates! May your Town, a long while (alas!) torn in pieces by* Pulpit-Granado's, *now at length be as* Hierusalem, a City that is at unity in it self! Let them prosper that love you! Let peace be within

Psal. 45. 5.

Psa. 122. 3 Vers. 6, 7.

within your Walls, and plenteousneſs
Pſal. 144. 12. within your borders! *That your* ſons may grow up as young plants: *and that your* daughters may be as the poliſhed
Verſ. 13. corners of the Temple. *That your* Garners may be full, affording all manner of
Verſ. 14. ſtore. That there be no decay, no leading into captivity, and no complaining in
Iſa. 23 8. your ſtreets. That *your* Merchants may be Princes, and your Trafiquers the hono-
Ezek. 27. 25. rable of the Earth. *That the* Ships *may* ſing of you, *and you may be made* very glorious in the midſt of the Seas. *May your happineſs out-meaſure your hopes, and your welfare exceed all poſſible votes of,*

Your moſt obliged ſervant,

E. BOTELER.

In Concionem politissimam, ad Excellentissimum Authorem Dominum Edoardum Botelerium.

NOn pius è Rostris furor hic denunciat arma,
Clamat & intrepidè; Sit maledicta *Meos*.
Non hîc *Stentoreâ* celebratur voce *Farellus*,
Alcarono tibi nullus habetur honos.
Christiadûm namque arma Preces; fruitur patiendo,
Non vi, non armis sacra ferenda fides.
I, fuge ferratâ *Bellonæ* cassidè tecta
Relligio; tantis prodigiosa malis.
At tandem nostris tu gratior advenis oris,
Pax redit auspiciis dum, *Botelere*, tuis.
Secula dum renovas, depingens aurea rursus
Tempora, fœlicis flumine Rhetorices.
Dum *Caduciferi* sic polles arte, loquentem
Ut te *Battus* amet, nec sua verba crepet.
Scilicet haud melius citharâ divinior *Orpheus*
Advocat in *Thebas* saxa animata suas;
Quàm tua divinæ revocat facundia linguæ
Errantem, eloquio ferrea corda domas.
Reddis & *Angligenis* Regem; redduntur & ipsi
Regi, dum clarum dat diadema Deus.
Ex *Ariadneo* regum nam ducta corona
Sydere, grande *Jovis*, non leve plebis opus.
Reddita & *Hulla* sibi tandem, dum Rostra perornas
Quæq; *Rebellis* erat, *Regia* rursus erit.

Amicissimo & meritissimo viro accinebat H. CORBET. M.D.

In concionem Die Regio *Kingstoniæ* super *Hull* Reverendo Viro D. *Edoardo Botelerio* Rectore *Wintringhamiensi* habitam.

ANglica *Regales visunt Capitolia pompæ*
At ij triumphantis vox sonat alma Ducis:
Sceptra tenet, mollitq; animos Rex Carolus, *iras*
Temperat: hunc lætum dicite sæcla diem.
Ad restim nostræ reduunt cum res; fera tellus
In Chaos antiquum jam ruitura, viget;
Discordes animos concordi pace ligavit
Amnestia, *boni Regis: & ira fugit.*
Nulla manet frontis nubecula, nulla minarum
Vox: hoc placato quis miser esse potest?
Nuncius ut Regis, gratus Caducifer *alti*
Præco Dei nobis en, Botelerus *adest!*
Tu facunde tuâ formâsti voce Rebelles;
Hinc parere placet, dispicet inde nefas.
Et nos supplicitèr prosternimur (eccè) Leoni
Pugna suum finem (procidit hostis) habet.
Non nostri juris sumus Kingstonia, *& inde*
Accitu Regis, Regia Villa *sumus.*
Edicto astantes arrectis auribus, at q;
Tangamus proni regia sceptra manu
Carolus *Ille Deus nobis hæc otia fecit;*
Rex vivat! vivat! *sæcula læta ferat.*
Ingeniosè lyra perge incantare rebelles
Artibus ingenuis ingeniosè lyra.

Jo. Shore Regiæ Scholæ
apud *Hullenses* Hyperdidascalus.

Ad virum ſpectatiſſimum Dominum Edoardum Botelerium *de Concione ejus in Inauguratione Sereniſſimi Regis* Caroli ſecundi Kingſtoniæ *ſuper* Hull *habitâ Menſis Aprilis die* 23. 1661.

MAgnum vade liber Monumentum parve diei,
Quem nos Miramur, *fecit & ipſe Deus*:
Cujus tu pompam ſæclis Memorato futuris,
Vivus, dum pereunt cætera, teſtis eris.
Rege Coronato Noſtri Spectacla triumphi
Te ſine tot vacua & ſigna caduca forent.
Sed tu perpetuas ſolennia noſtra trophæa,
Kingſtoniæq; palàm gaudia plena refers.
Splendida ſuccinctè magnalia *Regis* adumbras,
Plurima ſic cives & facienda doces.
Furca ſcelus capiat maleſanum, reſteq; dignum,
Quem tua non reducem pagina compta dabit.
Aurea ſubjectis ſis ſemper regula fidis,
Quâ tuto poſſint vivere, quâq; mori.
Tu ſimul *Hullæ* fidem, quam debes Regia, Regi
Præſtare hinc diſce, & *nominis eſto memor.*

JOHANNES CATLYN *Scholæ publ.*
Hullenſis *Hypodidaſcalus.*

To my dear Friend

Mr. EDWARD BOTELER;

Upon his Excellent

SERMON.

SIR,

YOU have redeem'd our Pulpit from the Crimes,
Faction, and Treason, in those worser times,
Had stain'd it with; and let them clearly see,
The difference betwixt that, and Loyalty.
Enforc't by such good Language, and just Right,
The rigid Presbyters your Proselyte.
Gain'd by this powerful Sermon, all confess,
They ne'r saw beauteous Truth in richer Dress.
Give us more Sermons then, and we shall own,
Though we Keep Guards; yet you will take the Town.

F. W. An Officer in the Garison of *Hull*.

GODS

GODS GOODNESSE IN Crowning THE KING.

PSAL. 21. 3.

For thou preventest him with the blessings of goodness: thou settest a Crown of pure gold on his head.

WE seem this day to be in a condition, much like that of the Disciples, at the same time posed with, and possessed of, that incredible kind of truth of the Resurrection: of whom it is said, That

Luk. 24. 41. That *they believed not for joy, and wondered.* We have lived to see a Day, would have puzzeled an active faith to look for, and considered in all its circumstances, do not yet, without some pleasing kind of difficulty, believe it, though we see it.

A matchless day: second to none, unless that which the Scripture saith knew no equal: when *Joshuah*, commanding in Heaven and Earth both at once, gave check to the Sun, and put that Giant to a stand in the face of the amazed World.

Josh 10. 12, 13, 14.

We may say, this day, as the four Lepers, surprized with joy, at the sudden vanishing and disappearance of the *Syrians* Army. *This day is a day of good tidings, and we should not do well to hold our peace.* Should we hold our peace (as our *Lord* said to the *Pharisees* troubled at the triumphing of the *Disciples*) *the stones would immediately cry out.* Stones, and timber and all would cry out upon us, for our great ingratitude. Some of that Leaven we have still, (it is to be feared) or worse, some that are scarcely pleased with the pomp and splendor, the joyes and acclamations

2 King. 7. 9.

Luk. 19. 40.

of

of this day. Since there have been *Kings*, there have been such. At *Saul's* inauguration, when the people shouted, and said, *God save the King*; *the men whose hearts God had touched, went with him*; *but the children of* Belial *despised him.* Let such *enemies of my Lord the King, and all that rise against him to do him hurt, be as that young man* Absalom. But, *Go forth, O ye daughters of* Zion, *and behold King* Solomon *with the Crown wherewith his Mother Crowned him in the day of his Espousals, and in the day of the gladness of his heart. The King shall joy in thy strength, O Lord: and in thy salvation how greatly shall he rejoice. Thou hast given him his hearts desire, and hast not with-holden the request of his lips. For thou preventest him with the blessings of goodness: thou settest a Crown of pure gold upon his head.*

1 Sam. 10. 24, 26, 27.
2 Sam. 18. 32.
Cant. 3. 11.
Psal. 21. 1. to just.

Before we come to the Text, Method commands me to disingage it from some connexion. And that must be done by casting a glance (it shall be but a glance) on the foregoing *Psalm*. It is spent in prayer for the *King*, was pen'd by *David*, and by him committed to the Pre-

fect of his Musick, as a Form to solicit God with, for his preservation and deliverance in troublous times, and dayes of danger. This is evident to any that reads the *Psalm*, whose close is (for we cannot spare time to look further) *Save Lord, let the King hear us when we call.* Or as the *Seventy two* Interpreters; Κύριε σῶσον τὸν βασιλέα. With which agree the *Arabick*, *Ethiopick*, and *Apollinarius*: and is conceived, by the Learned *Doctor Hamond*, of invaluable memory, to be the place whence that petition in our Liturgy with the Ἀντήκουσον, were taken, *O Lord, save the King, and mercifully hear us when we call upon thee.*

Paraphr. on the Ps. p. 118.

And removing your eye from that *Psalm* to *this*, you'll find *this* to stand as a *Taley* to the former, containing a Form of praise in return of the mercies there prayed for. What the Church begged of God in the foregoing, they bless him for the receit of in this *Psalm*. They are none of those Orators whom affliction only makes so, that never cry but under the lash, nor lift up their hands to God, but when he layes his hand upon them. Such as the Prophet tells us of,

of, *Lord, in trouble have they visited* Isa. 26. 16.
thee, they poured out a prayer when thy chastening was upon them. But even now when God hath remembred them, they will not forget him. Now they are past danger, they are not past duty. Now they are set (as it were) out of Gun-shot, they set their hearts, and tune their spirits to thanksgiving. To beg of God when we are empty, may speak faith in the heart; but to bless him when we are full, is the breathing of a most excellent spirit.

Our Text then, is part of that ᾠδὴ νικητήριον, or Triumphant Song, sung by the *Jews* in acknowledgement of God's goodness to *David their King*, and in him to the whole Kingdom, Polity, or Common-wealth of *Israel*.

See here how Loyalty will concern it self in their Princes mercies. His preservation is their praise, and they reckon themselves safe in his deliverance. They seek not his ruine, but rejoice in his happiness. They pursue not his Death, but celebrate his incolumity. It can be no pleasure, else I might here recognise the contrary actings of a generation worse than *Jews* among us, who have

attained ſuch a height of Villany, that ſober Poſterity will bluſh at it, if they can believe it. The remembrance of it, puts the poor Proteſtant Church, at this day, to that ſad expoſtulation of *Tamar*, *I, whither ſhall I cauſe my ſhame to go? The Beauty of* Iſrael *was ſlain upon the high place.* O, *tell it not in* Gath, *publiſh it not in the ſtreets of* Askelon: *leſt the daughters of the* Philiſtines *rejoice, leſt the daughters of the uncircumciſed triumph.* Well fare the memory of this loyal people here, that thus complicate their *King's* intereſt with their own. Faithful Subjects will look on it as their duty, to pray, and praiſe God for their Princes welfare: and think the beſt way to ſecure themſelves, is to imbarque all their concerns in the ſame bottom with him. Such a Subject was *Ittai* the *Gittite*: *As the Lord liveth, and as my Lord the King liveth, ſurely in what place my Lord the King ſhall be, whether in death or life, even there alſo will thy ſervant be.* Such Subjects were the men of *Judah*, who, with their beloved *Joſiah*, loſt the very *breath of* their *noſtrils*. *The joy of* their *hearts*. And *the crown from their heads*.

2 Sam. 13. 13.
2 Sam. 1. 19, 20.
2 Sam. 15. 21.
Lam. 4. 20.
Ch. 5. 15, 16.

Such

Such the men of *Israel* in this Text and *Psalm*, whose concern and welfare is so convolved, so one with their Kings: that they stand, and fall: they pray and praise together: they suffer in his distress, and his flourishing Crown, is their Crown of rejoicing: *For thou preventest him with the blessings of goodness: thou settest a Crown of pure gold on his head.*

In the Text we have the great and happy Argument of the day. The *Conservation*, and *Coronation* of the *King*.

1. The *King's Conservation*: *Thou preventest him with the blessings of goodness.*

2. The *King's Coronation*: *Thou settest a Crown of pure gold on his head.* Them two. For I would not mince the Text, but divide it.

We'll begin where the happiness of this day began, at his *Conservation*; *Thou preventest him with the blessings of goodness.*

And here are three expressions which set up and extoll the mercy, every one carrying it higher than other.

1. *They are blessings.*

2. *Those blessings are of goodness.*

3. *That goodness is preventing: Thou preventest him with the blessings of goodness.*

1. *They are blessings. In benedictionibus.* The word hath a peculiar signification when it referres to God. In its own strictness, it imports no more than to praise, or wish, or speak well. Mens blessings are with the tongue only. But *Dei bene dicere est bene facere*, sayes *à Lapide*. Gods blessings come from his heart by his hand: for him to speak, is to give, and make good a blessing.

Comm. in Deut. p. 1012.

Blessings, in God's sense, denote, *Reality, Plenty.*

1. *Reality.* They are blessings indeed. *Non rem fucatam donat.* He gives not gaudy nothings. They are not appearitions, such as Satan proffered our Saviour. They are not umbrages, but substances: not seeming, but sure mercies. We may say, as *Balak* to *Balaam*, *I wot that he whom thou blessest is blessed*, and add what *Isaac* said of his son *Jacob*, *Yea, and he shall be blessed.* Such are the things blessings in the Text, of the surest sort, blessings in truth, and in being. All are not blessings that seem so. Men may be full of enjoyments, and yet empty

Lorinus in loc.

Mat. 4. 9.

Num. 22. 6.

Gen. 27. 33.

pty of blessings. God can even *curse blessings*. *Dedi Regem in furore*: *I gave them a King in my wrath.* I, and a *Parliament* in his wrath. And an *Army* in his wrath. And we may have peace in wrath, and plenty in wrath, and health, and life, and all in wrath, and to do us hurt. *Judas* his money was no blessing. *Dives* his pomp and delicacies was no blessing. *Achitophel's* wisdom was no blessing. *Saul's* Kingdom was no blessing. But even the troubles, the sufferings, the dangers of the *King* shall become blessings to him; whil'st *the prosperity of fools shall destroy them.* Reality; that first. Mal. 2. 2. Hos. 13. 11. Prov. 1. 32.

2. *Plenty.* God's blessings make God's plenty (as we use to speak) *Benedictio copiosam bonorum largitionem significat.* Blessings speak abundance, all things in one word: *The fatness of the Earth, and the dew of Heaven.* The treasures of both worlds are laid up in it. When God said, *I will bless Sarah*, it immediately follows, *she shall be a Mother of Nations, Kings of people shall be of her.* *Blessings* is a word with a womb, the fruit of it stocks the world. *Lirinus in Loc. A Lap. Com. in Num. p. 783.* Gen. 27. 28. Gen. 17. 16.

Let us aſcend the Heavens, and take ſuch a ſcantling of them, as mortality is capable of: and we ſhall find *Bleſſings* to be the ſole ornament, and furniture of thoſe Manſions of peace and immortality. The ſtore of the New *Hieruſalem* is all bleſſings: with this water runs
Rev. 22.1, 2. that *pure river, clear as Chryſtal, proceeding out of the Throne of God*; this is the fruit of the *tree of life*. There's no need of *Sun*, or *Moon*, or *Light*, or *Temple*, for *Bleſſing* is all theſe. There, the place is *Bleſſings*: the company *Bleſſings*: the employment *Bleſſings*. The glorious Inhabitants thereof hear no other voice, ſee no other viſion, ſpeak no other language, but, *Bleſſing, honor,*
Ch. 5.13. *glory, and power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.*

Let us look below, and what takes up theſe ſublunary regions, but a croud of *bleſſings* as thick as they can ſtand, ranged into orders, and ſucceſſion, to ſerve man, and ſpeak the glory of the great
Pſal. 104. 24. Creator? *O Lord, how manifold are thy works? in wiſdom haſt thou made them all: the Earth is full of thy riches.*

Bleſ-

Blessings speak plenty. That's a second. But that's not all.

There are some particular blessings of the *King*, which the people desire here to commemorate, and make recognition of with thankfulness. Among many, these three.

Victory. Vivacity. Safety.

1. *Victory.* Many victories; for *David* entered the Camp betimes, was *A man of warre from his youth*; baffled, and slew him that was called so. He had *Victricem dextram*, a conquering hand; which did so inrich his repute, and heighten his name, that he became the very Mirth and Musick of *Israel*; The *women dancing and singing*, and ecchoing one to another, Saul *hath slain his thousands*, *and* David *his ten thousands*. Particularly the Victory which *this*, and the foregoing *Psalm* referre to, and which is the blessing celebrated: was that of *David*'s Armies against the forces of the children of *Ammon*, with the Auxiliaries of *Syria* under the command of their Captain General *Shobach*. Of which you have a full account, 2 *Sam.* 10. and of which more afterwards. 1 Sam. 17. 33. Ch. 18. 7.

2. *Vi-*

2. *Vivacity.* Length of dayes. Of which, *Verſ.* 4. *He aſked life of thee, and thou gaveſt it him, even length of dayes for ever and ever.* Some victories coſt dear, are bought with the life of a *King*, or *General*, and are little leſs than the undoing of the Conquerors, they loſe by winning. God ſometimes takes his people from the poſſeſſion of bleſſings, even when they are entring upon them. He did ſo with his ſervant *Moſes*, whom he cut off in the very con-
Deut. 34. 4 fines of *Canaan*, *I have cauſed thee to ſee it with thine eyes, but thou ſhalt not go over thither.* He did ſo with the illuſtrious, hopeful, and moſt lamented, the late *Duke* of *GLOCESTER*, that immortal bloſſome, not to be mentioned without a preface of ſadneſs: who ſaw, but enjoyed little of the happineſs, of his royal Brothers, *His moſt excellent Majeſties* Reſtauration. But the King's bleſſings are lengthened with his life. He hath victory, and life to uſe and improve it. God hath given him the life
1 King. 3. 11. of his enemies, and his own life too. Which are two of the four moſt eligible bleſſings, ſo accounted by God himſelf, who beſt knows the worth of his own bleſ-

blessings, in his comprobation of *Solomons* choice, 1 *Kings* 3. 11. Life is that blessing in Wisdom's right-hand, which taketh place of riches and honor. It is the greatest of earthly blessings. *Facito debilem pede, facito debilem manu, vita dum superest benè est.* Men will hold it upon hard terms, they are loth to part with it even when the dayes are come, *they have no pleasure in them.* Eccl. 12. 1. All look on it as their All, *Kings* most of all. They are most commonly at a heighth of outward glory, full of blessings: and they desire nothing so much as life to enjoy them. We read of but one life lengthened in Scripture; and it was a *Kings.* And the *Caldeans* looked on it as the best piece of Courtship that they could use to *Nebuchadnezzar*, *O King, live for ever!* There is nothing so much a blessing to a *King* on this side the Kingdom of Heaven, as his life. 2 King. 20 6. Dan. 2. 4. Ch. 3. 9.

And have not we cause to remember, to remember with eternal thankfulness, how God gave our most *Dread Soveraign* his life, gave it him at *Worcester*, even then when a thousand deaths look'd him in the face to take it away? When the

proud

Pſal. 124. 5. *proud waters* were ready to *go over his ſoul*. When the inſulting enemy ſaid, Pſal. 71. 11. *God hath forſaken him: perſecute him, take him, for there is none to deliver him*; even then did his mighty hand, and ſtretched-out arm, take Rebellion Pſal. 22. 20. rampant by the throat, and *delivered his ſoul from the ſword: his darling* (his only one, according to the *Hebrew*) Pſal. 113 8. *from the power of the dog. That he might ſet him with Princes: even with the Princes of his people.* Iſa. 55. 3. That he might give him thoſe ſure mercies of *David. His* Pſal. 89. 36, 37. *Throne ſhall be as the Sun before me. It ſhall be eſtabliſhed for ever as the Moon: and as a faithful witneſs in Heaven.* But of that more anon. *Vivacity*, that's the ſecond of thoſe bleſſings the people here own with thankfulneſs for their *King*.

3. *Safety.* Ver. 5. *His glory is great in thy ſalvation. And in thy ſalvation how greatly ſhall he rejoice*, Ver. 1. God chargeth his providence in a more peculiar manner with Kings. *Touch not mine Anointed.* It is a great bleſſing, to have our bleſſings ſecured to us. Fear of loſing, leſſens a bleſſing. How low ran the rate of earthly bleſſings among us, du-

during the late times of trouble, when men knew not how to ſecure them from the hands of Rapine, nor free them from thoſe artificial and finer kinds of violence which were in uſe among us? It is the bleſſing of our bleſſings when they are made ſafe to us: And we are then happy, when we are fortified by the ſtrength of God, and made impregnable by the power of the moſt high. There's no ſecurity like Omnipotency, and thoſe Walls muſt needs be inexpugnable which are made up of his Salvation. That's the *King's* condition here, Lord, thou haſt ſoſpitated his perſon, and eſtabliſhed his Throne, and ſecured his Kingdom. *His glory is great in thy ſalvation.* And therefore, *Let all thoſe that put their truſt in thee, rejoice: let them ever ſhout for joy, becauſe thou defendeſt them: let them alſo that love thy name, be joyful in thee. For thou, Lord, wilt bleſs the righteous, with favour wilt thou compaſs him as with a ſhield.* Pſal. 5 11, 12.

Be that enough for the firſt expreſſion, which here heightens the mercy of the Kings Conſervation, *In benedictionibus.* With bleſſings.

2. *Thoſe*

2. *Those blessings are of goodness. The blessings of goodness. In benedictionibus dulcedinis*, the vulgar Latin renders it. With the blessings of sweetness and delight. *Blessings* that will gratifie the desires of his soul, and go down with a relish. *He shall taste and see how good* Psal. 34. 8. *the Lord is.* He shall not only have *blessings* of defence, but delight: mercies, not only for necessity, but complacency. God shall gild his deliverance with the light of his countenance, and sweeten his enjoyments with the experiences of his love. *Thou preventest him with* the sweetest of *blessings.*

In benedictionibus bonitatis: in St. *Hieron*'s words: with the blessings of goodness. And that goodness seems to have a double reference, either to the *cause*, or *kind* of *blessings.*

1. *To the cause. Thou preventest him with the blessings of goodness.* That is, Thy goodness is the cause, and ground: the fountain, and foundation of all his blessings. Χρηστότητος, the word which the *Seventy two Interpreters* use in this place, speaks benignity, and blessings of good-will. Lord, all the Kings blessings are the out-lets of thy goodness. That is,

the

the living and inexhauſtible fountain, from whence do flow all thoſe ſtreams which make glad the people of God. The ſpring of Love is in God's own ſelf. His bowels made the firſt motion of good to us, *Thou art good, and doſt good.* Pſal. 119. 68. The goodneſs derived to us, is from a primitive goodneſs in himſelf. It is meerly and ſolely from his goodneſs, that we have any good. Alas! had we no goods, but what the purchaſe of our own merits brought in, we ſhould be but like that conceited, *Phanatick* Church in the *Revelations*, ſay, (it may be) We are *rich, and increaſed in goods, and have need of nothing:* when indeed we are *wretched, and miſerable, and poor, and blind, and naked. Tua ſunt omnia*, ſayes *King David*, (when he and his Princes contributed ſo liberally to carry on the work of the Temple) *All are thine.* And the ſame *King* in the *Text*, hath nothing but what *Goodneſs* gives him. *Goodneſs* is Founder and Benefactor and all. They are *the bleſſings of goodneſs* ſo as to their cauſe. Ch. 3. 17.

2. *Of goodneſs, ſo as to their kind. In benedictionibus bonis*: after the *Calde.* With *good bleſſings.* Not as if any

any bleſſings were other than good: but becauſe ſome bleſſings are better than other. God hath choice of bleſſings. Some are of the greater, and ſome of the leſſer print. Now the King's bleſſings are like himſelf, of the better ſort. *Achſah*'s portion: *Irriguum ſuperius, & inferius.* The *upper ſprings*, as well as the *nether ſprings*. *Joſeph*'s Brethren may have every man his *money in his Sack*: but the *Cup* is found *with Benjamin*.

Judg. 1. 15

Gen. 44. 12.

The *King* ſhall not be put off with coarſe and common mercies: but he ſhall have, *Adipem frumenti*, the fatteſt, or fineſt of the wheat; and ſhall be ſatisfied with the very *honey out of the rock* of mercy. *Eum egregiis affecisti beneficiis*, is the appoſite, and expreſſive rendring of *Caſtellio*. Thou haſt beſtowed moſt eminent favours on him. Whom the incomparable *Doctor Hamond*, mentions and follows, paraphraſing it, All ſorts of the moſt valuable mercies. *In benedictionibus optimis*, ſayes another. With the chief and choyceſt bleſſings. Such, as are mentioned, *Ver.* 6. *Thou haſt made him exceeding glad with thy countenance.*

Pſ. 81. 16.

D. H. Par. in Loc. Muſt. in Loc.

And

And that certainly is the beſt of bleſſings, the one thing needful, the life of all the reſt. For, as if the Sun were away, it would be night for all the ſtars: So, if the face of God do not ſhine upon us, all the glimmerings, and ſcintillations of creatures, cannot yield us the leaſt ſpark of true comfort.

That I may leave this then: Let me beſpeak you in St. *Paul's* language. Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. *Having ſuch choice of bleſſings, covet earneſtly the beſt gifts.* Think it not enough to have a *portion in this life.* Take not up with the *Blanks* of the world, when the *prize* of ſpiritual bleſſings, and the riches of grace are ſet before you. Stoop not ſo low as earth; remember your ſouls came from Heaven. It is a baſſle put upon thoſe immortal ſubſtances, to take up in any thing leſs than Divine. You are the beſt of ſublunary Beings, and therefore 'bate nothing of ſuperceleſtial bleſſings. Never bleſs your ſelves in any but the *bleſſings of goodneſs.* 1 Cor. 12. 31.

And that I may both ſpeak and ſpeed; let me commend their goodneſs to you under three valuable conſiderations.

1. *They ſtay the ſoul*: giving it the fill, and making up all the deſires of it. How craving doth every thing elſe leave the ſoul, but theſe *bleſſings of goodneſs*?

Job 3. 15. *Job* ſaith of gold and ſilver, that *Princes filled their houſes* with it: but who can ſay they fill'd their hearts. There is an inſufficiency and ſcantneſs in all theſe poor and pitiful goods of the lower world. Take them in their greateſt extents and latitudes, they are incommenſurate, and diſproportion'd to a capacious, and comprehenſive ſoul. Even where they are moſt, and in greateſt abundance, they leave many cantons, and corners unfilled. *Ludibrium ſunt oculorum, non pabulum animi.* They feed the eyes, but fill not the heart. They make a great ſhew, but give little ſatisfaction. No, ſatisfaction cometh from another quarter. *O ſatisfie us early with thy mercy!*

Cor. à Lap. Com. in Iſa. 55.

Pſal. 90. 14. There is a ſatisfying ſweetneſs that goes along with divine goodneſs, and with that alone. For *he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.*

Pſal. 107. 9. Theſe *bleſſings of goodneſs* ſtay the ſoul's appetite and longing. That's the firſt.

2. *They ſtay with the ſoul.* They ha-

ha' ſome laſt in them, they are durable bleſſings. They'll ſtand when the ſtars ſhall fall; and when the Heavens ſhall ſhrink up like a ſcroll, they will hold out meaſure with eternity. It abates the worth of all the good things of this life: that they are making haſte into nothing, and ſhall ſhortly diſappear. *Riches* (ſayes he that had ſo much of them that he was able to buy out all the Kings of his time) *make themſelves wings, and flie away as an Eagle towards Heaven.* Prov. 23. 5. Whilſt we are making them faſt with wax, with bills, and bonds: and think to make them ſure with bolts and barres, and locks and cheſts; even then are they making wings to flie away. Friends the neareſt of earthly comforts, that will ſtick by us to the laſt; even they meet with their *non ultra*, and when affection hath commanded them to their laſt Office, and led them to the grave-ſide to drop a tear over our duſt; then hither ſhalt thou go, and no further. But the bleſſings of goodneſs, go through the very *valley of the ſhadow of death*, ſurvive our funerals, ſtep over our graves, and meet us in our glory. They attend us in this life. *Surely goodneſs and* Pſal. 23. 4. Pſal. 23. 6.

mercy ſhall follow me all the dayes of my life. And they expect us in the life to come. *O how great is thy goodneſs which thou haſt laid up for them that fear thee!* Pſal. 31. 19. They keep us company in both worlds. Thus the *bleſſings of goodneſs* ſtay with the ſoul, which is the ſecond piece of their goodneſs.

3. *They ſtall not the ſoul.* The ſweetneſs of grace dulls not the appetite after more; and it is impoſſible the weight of glory ſhould be a burden. Theſe *bleſſings of goodneſs* are like Manna to the gatherers of it. *He that gathered much, had nothing over.* Exod. 16. 18. They both fill, and fit the cravings of the ſoul, and they ſatiate without a ſurfeit. All our other goods (as we call them) may ſometime, or other, be evil to us. There may be, there have been caſes in which men have had too much, of what we are apt to think we can never have enough. The Mariners, in *Jonah*, caſt their Wares over-board. Ch. 1. 5. They are fraught with their own fears, and loſt if they caſt not away their gains. Is there any thing of more value? *Light.* A great comfort. A beam of the inviſible brightneſs. The firſt-born of the Crea-

Creation of God. Yet *Job* hath a quarrel to it, *Wherefore is light given to him that is in misery?* Is there any thing yet dearer? *Life.* The breath of the Creator, and being of creatures. And yet *Rebecca* finds her self aggrieved with it, *I am weary of my life, because of the daughters of Heth.* Thus we nauseate the sweetest of earthly blessings, and they sour in the very enjoyment, like *Tamar* in the arms of *Amnon.* But were these *blessings of goodness* ever out of date? were they ever impaired by any time of evil? was ever condition so sad, as to work them out of credit? It is impossible to put a case in which they are not good for us, and the worse we, the better they are, and the more desirable. When it is not in the united strength, and combined power of creatures to help us, or do us good: then comes in their *Qu,* then we look at them as most besteading. When we are beset with evils, as destitute as our Psalmist, *I looked on my right-hand, and beheld, but there was no man that would know me, refuge failed me: no man cared for my soul;* then, then especially do we seek out and sue for them as most

Ch. 3. 20.

Gen 27. 46.

Psal. 142. 4.

seasonable. *Then*, why is not the light of God's countenance given to him that is in misery? *Then*, I am weary of my life for want of the face of God; if I have not his favour, what good shall my life do me? Earthly blessings are commonly either so little they keep us in want, or so much they make us nauseat: but to be so filled, that we neither lack nor loath, is the sole and singular effect of the *blessings of goodness*; and nothing can do it, but what's of kin to Heaven. They complete, but clogg not: they stay, but stall not the desires of the soul. That's the third commendation of their goodness.

And be that enough for the second expression, heightening the mercy to the *King's Conservation*; His blessings are of the best. *In benedictionibus. Dulcedinis. Bonis. Optimis.* With the blessings of goodness.

The third follows. That *goodness is preventing: Thou preventest him with the blessings of goodness.*

And here a little variety in reading makes both pleasure, and plenty of observation.

Quoniam prævenisti. So the vul-

gar Latin. Forasmuch as thou hast prevented him.

Quin prævenis, I meet with in some Expositors. For thou dost prevent. *Amesius in loc.*

Quinetiam prævenies. Which our other Translation seems to follow. Yea, moreover, thou shalt prevent him.

Thou hast prevented. For thou hast saved us from our enemies, and hast put them to shame that hated us. Psal. 44 7.

Thou dost prevent. For God is our refuge and strength: a very present help in trouble. Psal. 46. 1.

Thou shalt prevent. For this God is our God for ever and ever, he will be our guide even unto death. So that we may conjugate the *King*'s deliverance through the several Tenses of providence, (as Saint *Paul* sometimes did his) *Who delivered* him *from so great a death, and doth deliver: in whom we trust that he will yet deliver* him. Psal. 48. 14. 2 Cor. 1. 10.

And, these Tenses may teach us, (what we are not over-apt to learn) that the times of mercy are in God's own power, and at his sole appointing, and he will not be prescribed by us. We thought long for deliverance, groan-

ing (it's well if ſome did not murmure) under our preſſures: the arbitrary and lawleſs impoſitions of *Pharaoh*, and his worſe than *Egyptian Taskmaſters*, upon our Perſons, Eſtates, and (which cut deepeſt) our Conſciences alſo; and being impatient of delayes, would needs be ſetting God a time, and *limiting the holy one of Iſrael*, to wayes and means for our reſcue; but God, who beſt knows to time his own mercies, gave check to our preſumptions, and hath taught us the Religious manners of holy waiting, and to know that all our
Pſa. 31. 15. *times are in his hand*, and of his ſetting, and when that is come, he will appear, and not before. *Thou ſhalt ariſe,*
Pſal. 102. 13. *and have mercy upon* Zion: *for the time to favour her, yea the ſet time is come.* One time or other, the *King* ſhall be prevented with *the bleſſings of goodneſs.* Here's *Nullum Tempus occurrit Regi*, either, thou haſt, thou doſt, or thou ſhalt *prevent him with the bleſſings of goodneſs.*

Preventeſt. But how, and what is that? To *prevent*, is in ſtrictneſs of ſignification, to come before. God is ever before-hand in mercies, with the

King,

King, with his people. *Nemo eſt quem non præveniat gratia, quia prior diligit, eligit, vocat, præoccupat Deus*, ſayes *Lorinus*. There is none whom grace preventeth not, becauſe God is firſt in loving, chuſing, calling, and poſſeſſing of his creatures. *Who hath firſt given to him* (ſayes St. *Paul*, putting a queſtion which defies all anſwers) *and it ſhall be recompenced to him again?* And St. *Auguſtine*'s blood's up againſt all that derogate from preventing goodneſs. *Avertat Deus hanc dementiam, ut in donis ejus nos priores faciamus, poſteriorem ipſum.* God keep us all from that madneſs of making our ſelves firſt, and God to come after, in any gift which we receive at his hands. Nay, it were well if we would come after in any reaſonable diſtance. How hath God run us out of diſtance with mercy? How hath he gone farre enough before them in goodneſs, that never yet took one ſtep to follow him in thankfulneſs? Hath he not done us good long ſince, and waits for the returns of it to this very day? How may the beſt of us be aſhamed of our arrears? What a way are we behind in praiſes and thankſgiving

Com. in Pſ. 102. *l.* 6.

Rom. 11. 35.

Conf. de. l. 11. *Pelag. c.* 6.

with

with him who sometime delighted to way-lay our *King* with mercy and loving-kindness, and yet *preventeth* him, and us in him, with *the blessings of goodness*.

If you would see further into this *preventing goodness*, take the help of two particulars only.

Thou preventest him, both in his *Petition*, and *Expectation*.

1. *Thou preventest him in his Petition*. Givest him before, and more than he asks. And this seems to be the import of the words. In the *verse* before the Text, we read, *Thou hast given him his hearts desire, thou hast not withholden the request of his lips*. Or, as some elegantly render it, *The espousals of his lips*. That is, That which he hath set his soul upon, and his heart and affections are so carried out after, as most desirable. (In which sense, *Solomon's Coronation-day*, is called *the day of his espousals, and the day of the gladness of his heart*.) And now, sayes the Text, Thou hast out-done his desires, and thy goodness exceeds all possible requests. Thou dost not only give him *Totum quod cupit*; but *Totum quod non cupit*, (as

D. H. Par. in Loc.

Cant 3.11

Concessit Regi quæ petiit: illis etiam eum cumulavit quæ non petiit. Amest. in Loc.

(as St. *Auguſtine* ſpeaking of the joyes of Heaven) All that he deſires, but all that he does not deſire. He cannot ask, what thou canſt, and doſt give. Thy favours come ſo thick upon him, they leave no room for prayer. Thou anticipateſt his very requeſts in their conceptions. Thy mercies meet him, meet him more than half-way: nay, they are upon him before his prayer can ſet out. Thus *thou preventeſt him with the bleſſings of goodneſs.* This may Engliſh that admiring Eulogie of the Father, who knew not how to ſpeak good enough of the name of that God, *Qui non petentibus ſolùm, ſed impœnitentibus: non invocantibus ſed provocantibus bonum largitur.* And this runs a paralel with that promiſe of the Evangelical Prophet: *And it ſhall come to paſs, that before they call, I will anſwer; and whiles they are yet ſpeaking, I will hear.* And this calls for that return of the Apoſtle, *Unto him that is able to do exceeding abundantly above all that we ask or think, unto him be glory in the Church by Chriſt Jeſus; throughout all ages, world without end.* Amen.

Sr. Bern.

Iſa. 65. 24.

Eph. 3. 20, 21.

Thou

Thou preventeſt the *King* in his *Petition*, that's one.

Lorinus in Loc. 2. *Thou preventeſt him in his Expectation. Et vota vincit & cogitationes.* He exceeds not only prayer, but thoughts. This is μᾶλλον ὑπερεκπερισσοῦ, indeed, *exceeding, abundantly above all*; when goodneſs is above both votes and hopes: and imagination it ſelf could not reach our mercies. And certainly, if ever God prevented the thoughts and expectation of *King* or people, we are they. *When the Lord turned again the captivity of* Zion: *we were like them that dream*; ὡσὶ παρακεκλημένοι. So the *Seventy two Interpreters*. With whom the *vulgar Latin* conſents, *Sicut conſolati*: as men comforted. We are dead men revived. Like men given for gone, and reſtored. As ſick, deſperately ſick perſons, ſtrangely, unexpectedly recovered from the confines of death, and the grave, to a pancratick habit, and ſoundneſs of body. Which beſt Interpreters conceive to be the meaning of that place. Let us look back again (for we can never look too often) and with admiration enough) on that memorable ingagement at *WORCESTER*.

Pſ. 126. 1.

There

There the ſhield of the mighty was vilely caſt away, the ſhield of the King, as if he was not anointed with oyle. There *innumerable evils compaſſed him about.* There *the wrath of the enemy was great* and *the adverſary behaved himſelf ſtrangely, and ſaid, Our hand is high, behold we do prevail. The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon him; my hand ſhall deſtroy him, I will make his remembrance to ceaſe from among men. His perſecutors were ſwifter than the Eagles of the Heaven: they purſued him upon the Mountains, they laid wait for him in the Wilderneſs.* And we thought nothing elſe, but that *The breath of our noſtrils, the anointed of the Lord* had been *taken in their pits.* But ſee the ſalvation of the Lord which he ſhewed to him that day. *He cried unto God moſt high: unto God that performeth all things for him.* And lo! beſides, beyond, above all expectation; *He ſends from Heaven, and ſaves him from the reproach of him that would ſwallow him up. His ſoul is eſcaped as a bird out of the ſnare of the Fowlers: the ſnare is broken, and he is eſcaped.*

2 Sam. 1. 21
Deut. 32. 27.
Exod. 15. 9
Deut. 32. 26.
Lam. 4. 19
Verſ. 20.
Exod. 14. 13.
Pſal. 57. 2.
Verſ. 3.
Pſ. 124. 7.

Pre-

Preventing goodneſs ſecured him againſt *circumventing wickedneſs*; and he is a-
Verſ. 6. live as at this day. *Bleſſed be the Lord, who hath not given him as a prey to their*
Pſa. 18 46 *teeth. The Lord liveth, and bleſſed be his rock: and let the God of his ſalvation be exalted.* Add to this his conſtancy in Religion, from which neither (as his own royal pen gives it us) could ever move him; though he might complain as *David*, *They have driven me out this*
1 Sam. 26. 19. *day from abiding in the inheritance of the Lord, ſaying, Go ſerve other Gods.* And add to this his return hither in ſafety upon the wings of his peoples votes, and prayers: after the government was unhinged, and the old foundations ſo farre out of courſe, and the *New Modellers* ſo ſtrengthened in their wickedneſs, as to dare to attempt the abjuration of his
Iſa. 58. 12. royal Perſon, and Family: *To build the old waſt places: and to raiſe up the foundations of many generations: and be called, The Repairer of the breach, the Reſtorer of paths to dwell in.* And we muſt needs confeſs, that God hath eminently *prevented all* expectations *with the bleſſings of goodneſs.*

Let

Let us learn then, whether we owe, and to whom to aſcribe, the peace, the plenty, the liberty, the life, the joy of this Day! even to *preventing goodneſs* all. Had it not been for that, neither we, nor poſſibly this place, eſpecially in this *decorum*, and luſtre, had been ſtanding here this day. This was our *wings*, and *feathers*: our *rock*, and *refuge*; our *walls*, and *bullwarks*; our *ſhield*, and *buckler*: our *ſtrength*, and *ſtay*: our *light*, and our *ſalvation*: This is that *Tower of* David *builded for an Armory, whereon there hang a thouſand Bucklers, all ſhields of mighty men.* This is every thing to the *King*, and to us in him, *Thou preventeſt him with the bleſſings of goodneſs.* Cant. 4. 4.

That *Zion's ſtones have been pitied*, and any have *favoured the duſt thereof*: ſo that ſhe did not ſink down into eternal, and irrecoverable ruines. Pſ. 102. 14.

That the beauteous *Church of England*, ſcratched and torne by her own undutiful ſons; is not *ſitting ſolitary*, like that Widow in the *Lamentations*, bemoaning her miſeries,

and

Lam. 1.12 and begging pity of Passengers, *Is it nothing to you, all you that pass by? behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger!*

That we are not filled with the *noise of the Warrior, and Garments rolled in blood.* That we have *no leading into captivity, no complaining in our streets;* but our *eyes see* Hierusalem *a quiet habitation, a Tabernacle that shall not be taken down.*

Isa. 9.5. Ps. 144.14

That the plots, and conspiracies of unreasonable men, (if it be not unreasonable to call them men) are discovered, their purposes disappointed, and their arm broken.

That we are not *filled with bitterness, and made drunk with wormwood. Fed with the bread of Affliction, and the water of Affliction, and our Teachers removed into corners.*

Lam. 3.15. Isa. 30.20.

That we are not *compassed with gall and travel, hedged about, and our chain made heavy.*

Lam. 3. 5, 7.

That our *necks* are not *under persecution*, and we *labouring without rest;*

Ch. 5.5.8.

Ser-

Servants ruling over us; whiles there is none to deliver us out of their hands.

In short. That we are not incomparably wretched: as miserable, as war and wickedness: as faction, and folly: as error, and ambition: as malice, and madness: can make us, is solely from this *preventing* of the Text, *Thou preventest him with the blessings of goodness.*

And therefore, (that I may close this) How much is it our concern, to address often, and earnestly to Heaven: to importune *the God of all grace*, that he will continue to prevent the *King*, and his liege people, with the blessings of goodness still. *That his Adversaries may be broken in pieces, and that he will thunder out of Heaven upon them.* That he will *give strength to the King, and exalt the horn of his anointed*; that so the *King may joy in his strength, and greatly rejoice in his salvation. Behold, O God our shield, and look upon the face of thine anointed.* The children of *Edom* are waiting for another day of *Hierusalem*: and as smooth as they look, and speak, with

1 Sam. 2. 10.

Psal 84. 9.

Judg. 4. 18. *Jael's butter and milk, and a Turn in my Lord, turn in to us, and fear not*; it is to be feared, they have a nail for thoſe temples, which God of his *preventing goodneſs* keep out of their hands. *Let my Lord the King live, and this fear be to his enemies.*

And ſo I ſhall ha' done with the firſt general part of the Text, *The Conſervation of the* King. *Thou preventeſt him with the bleſſings of goodneſs.*

Come we now to the *Second*: that which we are come with this great, and unuſual pomp, to ſolemnize, *The Coronation of the King. Thou ſetteſt a crown of pure gold on his head.*

And here, that we may make this ſecond part match, and run a paralel with the firſt: we ſhall take notice of three expreſſions, which heighten the mercy of his *Coronation*, as thoſe other did of his *Conſervation.*

1. *The King's head crowned.*

2. *The crown upon that head, gold, pure gold.*

3. *The hand of God ſetting that crown of gold upon that head. Thou ſetteſt a crown of pure gold on his head.*

1. *Upon his head.* Not upon any

one

one *member*, no nor upon any *five members* neither, no nor yet upon the whole body. "*For by the undoubted* "*fundamental Laws of this Kingdom,* "*neither the Peers of the Realm, nor the* "*Commons, nor both together in Parlia-* "*ment: nor the people collectively, or* "*representatively, nor any other persons* "*whatsoever, ever had, hath, or ought* "*to have any coercive power over the* "*persons of the Kings of this Realm.* As the *Royal pen* informs us in a late Proclamation, and hath enacted it also at the request of the late *Parliament*: that our *heels* may no more stand where our *head* should be. Dated Jan. 25. 1660.

Upon his head, as fittest for *Vision. Provision.*

1. *The head is fittest for Vision. A wise man's eyes are in his head.* And well had it been for us if ours had been believed to be there when time was, probably we had not seen the miseries, and direful effects of the late Warres. We were so sagacious, and quick-sighted, we could see things before they were in their causes: our *members* would needs see more than our *head*, and so we ran blind-folded into confusion. The Eccl. cf 2. 14.

eyes of a people are in their *King* as in their *head*: and they that are without him (witness our late selves) are but like *Sampson* without his eyes, fit
Judg. 16. 25. for nothing but to make the *Philistines sport*. It is a sign their brains are scarce in their heads, that think their eyes would do well any where else. *Upon his head for Vision.*

2. *Upon his head for Provision.* The *head* is *Providore*, and Purveyor for the whole body. The welfare of the body depends mostly upon the Wisdom, and Council, upon the dictates and directions of the *head*. The body supports the *head* by its strength, and the *head* supplyes the body by its providence. A Church, or State without this *head*, is like an Orphan, or fatherless Infants. So that promise intimates; *Erunt Reges nutricij hij. And Kings*
Isa. 49. 23. *shall be thy Nursing Fathers, and their Queens thy Nursing Mothers. Oeconomi tui* (as some render it) making the Church and Common-wealth the Family of the *Prince*, upon whom lies the whole care, and governance of it, to order it, and provide for it. Upon his *head* as fittest for *provision*. That's a second.

Upon

Upon his *head*.) This being Κατὰ τὴν τάξιν, and Κατὰ τὴν τιμὴν: both for *Order*, and for *honor's* ſake. Or if you pleaſe,

Upon his *head*, Imports, The *heighth of his place*, and The *weight of his employment*.

1. *The heighth of his place.* *Head* denotes chiefdom, and pre-eminence. The chief of their Tribes, and Families, which the Vulgar Latin all along calls, *Principes*, our Tranſlation renders, *Heads*. *Princes* are *Heads*. *Hear O Heads of* Jacob, *and ye Princes of the houſe of* Iſrael. It may be ſaid of *Saul* in his place, as well as his perſon, that he is, *Altior univerſo populo ab humero, & ſurſum*. *Higher by the head than all the people*. *Rex omnibus major, Deo ſolo minor*: was good divinity in *Tertullian*'s dayes: (though the iniquity of ours had almoſt daſht it out of countenance with that ridiculous Maxim of our new Statiſts, *Major ſingulis, minor univerſis.*) The *King* is above all, and under God only. He is *Homo Deo ſecundus*, in the ſame Father's phraſe. A man ſecond to God. Nay, be it ſpoken with re-

Mic. 3. 1.

Confuted by *Bodinus de Repub. l. 1. cap. 8.*

verence! He is a God of the ſecond
1 Tim. 1. 17. ſort. *Deus eſt immortalis Rex, Rex*
Pſal. 82. 6. *mortalis Deus.* God is an immortal King, and the King is a mortal God. This is Scripture language, and I hope we may ſpeak it without ſuſpicion of flattery. *The height of the King's place*, that's the firſt import of his *head*.

2. *The weight of his employment.* The trouble of Government lies moſt in the *head*. Others may have their hands, but the *King* commonly hath his *head* full. This made *Antigonus* ſay to his ſon, *Regnum noſtrum eſt ſervitus ſplendida*. A Kingdom is but a glorious ſervitude. A finer kind of trouble! No wonder if *Saul hid himſelf among*
1 Sam. 10. 22. *the ſtuff*; and choſe rather to obſcure his head among the baggage, than offer it to the Crown of *Iſrael*: if he foreſaw the burden of buſineſs, and incumbrance, which he was like to put on with it. Indeed could that *Bellua multorum capitum*, be tamed, and all Wood made *Mercury*; Would the Rout be refined, and ingenuity be found among the Rabble; Were there hopes to meet with a Nation as tra-

tractable, as *David* found his countreymen of *Judah*: *Whose hearts he bowed, even as the heart of one man.* Then, *Facile est imperium in bonos*: as the *Comedian.* Good men are easily governed. But the depravity of nature, the pride, avarice, and ambition of men, hath made them so mutinous, and unruly: that government is become a weight, big enough for head, and shoulders and all. Therefore that *Principatus super humerum*, in the *Prophet*: *The Government shall be upon his shoulder*: does not only allude to the Scepter, and Sword, and other symbols of Authority, carried upon the shoulder, (as the *Romane Fasces* were) before the *Magistrate*; but speaks *government* it self to be a *weight* requiring more than an ordinary strength to undergo it. Therefore the learned in the *Hebrew* observe, that the word *Nasi*, signifies both *Prince*, and *Bearer*. A Prince is *Bajulus reipublicæ*, The supporter of his people. So *Moses* made account, when he complained that, He could *not bear them alone*, He is *Currus & Auriga*, the Chariot and Horseman to his people, whom he

2 Sam. 19. 14.

Plaut.

Isa. 9. 6.

Prætoribus ante ibant Lictores cum fascibus. Cic.

A Lap. in Isa. p. 156.

Deut 1. 12.

2 King. 13. 14.

he carries about with him continually. He ſtands under ſuch a weight, that he is the very *Atlas* of the lower world. In ſhort. The cares of *Princes* ſit cloſer to their heads than their Crowns, and they that wear them both, never want weight. Matters of import, and *weight of employment*, that alſo is ſignified by the head.

And now I ſhould ha' done with this particular: but finding the words alſo eminently applyed to the *Lord Jeſus Chriſt*, *who is head of the body, the Church*; Col. 1. 18. I could not paſs them over, without taking notice, that it is no ſuch impropriety, to ſay two heads, as our *Refuſers of the Oath of Supremacy* would inſinuate. For *Subordinata non pugnant*. To make the *King* head, is not to behead *Chriſt*. *Chriſt* is head, and the *King* is ſubordinate head too. Two heads, and yet no Monſtroſity.

Reges in ipſos imperium eſt Jovis.

Toparchs, and *under-Kings* are not inconſiſtent with an *Empire*: no more are *Terreſtrial Kingdoms*, and *Headſhips*

ſhips with the paramount power of the *Lord of Glory*. It is ridiculous to think, more to object, that the *King* would invade the Prerogative Royal of *Jeſus Chriſt*, by being *head of the Church* in the ſame heighth, and latitude with him: or that *Chriſt* ſhould not look upon it as equal robbery for any to call himſelf *King*, as *head* in his Church; which yet theſe *Recuſants* are willing to allow. If men will be ſober, they cannot but ſee the *King* layes claim to nothing which *Chriſt* hath reſerved to himſelf as his peculiar. He ſtands not Rival with him for command. He pleads not Peerage with God. He ſayes not, ſayes not *in his heart, I will exalt my Throne above the ſtarres of God. I will aſcend above the heights of the clouds*; Ero ſimilis altiſſimo. *I will be like the moſt high.* That was *Lucifer*'s Language: and one as proud as *Lucifer*, takes to it, or elſe he hath wrong done him, *Dominus Deus noſter Papa*. Our Lord God the Pope. I wiſh they would not give the *Pope* that which they deny the *King*. Let them but remember the ſtile of ſome aſpiring *Emperors*, and the King's ti-

Iſa. 14. 13, 14.

tle

tle will appear modest enough. *Numen nostrum. Nostra Æternitas.* And what *Dio* the Historian tells us of some Marbles, and Statua's that they were inscribed with *Devoti Numini.* Titles, which any thing but Marbles would blush at. But a *Sub-supremacy* (as I may call it) to be *Supreme under Christ*, suits both with the reason of a man, and the sobriety of a Christian. There can be no just pretence to deny the *King* his Supremacy, whil'st in all humility he confesseth *Christ's.* The truth is, the cavil is so idle, and impertinent, that those which make it, give cause enough to suspect, that as they now grudge him his *head*, so they would not stick to take off his head, had they power and opportunity in their hands.

If wise, and good men be not mistaken, This is that submission *Saint*
1 Pet. 2. 13 *Peter* calls for, Βασιλεῖ ὡς ὑπερέχοντι, *To the King as Supreme.* Yes, say these worst sort of *Recusants* again, To the *King* as Supreme in Temporals, I grant that the exposition of *Pope Innocent* the third; for so *Lorinus the*
P. 226 l. A. Col. 1. *Jesuite* tells us in his Comment upon

St.

St. Peter. And, I wish, they be not as little friends to the *Protestant Churches* as he, that follow that Exposition. *Sit Petrus in clave:* is a phrase used at the Coronation of the Kings of this Realm. And if there be any Scholars among the dissenters, let them construe me that.

Mr. *Bifield*, a person looked on as no great admirer of conformity, urgeth this place to evince the *King's Supremacy*, and the Oath to it, as any may see that will consult his Commentary upon it. I shall only add. Let *Protestants* remember it was an *Apostle*; and the *Pontificians* consider it was *Saint Peter* that asserted the *King's Supremacy*: and then methinks neither should have much to say, why he should not be owned as *head*, upon whose head the Crown is now to be set. Which is the next particular; both the day, and the time, and the Text, lead us to it.

The Crown upon the Kings head is gold, pure gold. A Crown of pure gold on his head.

A Crown. But what Crown? there's the question; and it is not *Tanti*, not worth the while to resolve it. Some conceive the Text to intend a particular *Crown*. Among these, *Trevetus*, *Vatablus*,

blus, and *Genebrard*, determine it, the *Crown* of the *King of Ammon* taken at *Rabbah*: of which mention is made 2 *Sam.* 12. 30. But whether the *King's* own *Crown*, or the *Crown* of *Melchom*, alias *Molech*, the celebrated *Idol* of that people; hath been disputed more than enough. Not of the *King*, sayes one party, because of the excessive weight of it, a Talent of gold, a Talent being one hundred, twenty, and five pounds; and so the Crown was insupportable either by the head of *David*, or of the *King* of *Ammon* himself, though of a larger breed.

2 Sam. 12. 30. Sixty pound weight. *Iunius.*

Iuven. Sat. 1. *Nec sufferre queat majoris pondera Gemmæ.*

To evade which. It was supported by the hands of others, sayes *Lyranus*. It was contrived to be pendent, so *Abulensis*, from the *Hebrews*. Or, which is the fancy of *Bruno* the *Carthusian*: *Conflavit, & in alium redegit.* It was melted, and reduced to a less, and more suitable size. Nor was it the *Idol's crown*, sayes the other party. Both upon a religious account, because it was inconvertible to *David's* use, and upon a civil score, because it was below him to wear the reversions of an *Idol*, who was

Not usually worne, but a Crown of Estate. *Willet. Harm. in 2 Sam. p. 78*

Solo

Solo Deo vero minor, majorque falsis, below the true God only, better and greater than all factitious, fictitious ones. The Learned have troubled themselves more than needs to salve all these difficulties. It would be besides our business, to ingage with any of them in renewing a quarrel about a Crown long since laid in the dust. There are some also (whom we shall but mention) for another *Crown*: the *Crown* of *Israel*, which *Saul* wore, and the young *Amalekite took from his head*, as also the *bracelet from his arm*, and brought them to *David*, and lost his life for his pains.

Abulensis. Lyranus. Hugo Cardinalis. Carthusianus.

2 Sam. 1. 10.

Whatsoever Crown it was, it was *Insigne Regni*, in the *Orator's* expression, An *Ensign* of *Soveraignty*, and one of the chief among the *Regalia*. Such a *Crown* it was, that Interpreters strive, as if they could not embelish, and set it out with terms significative enough. *Posuisti in capite ejus Coronam de lapide pretioso.* Thou settest a Crown of precious stones on his head: so the *Vulgar Latin*. And *Bruno* the *Carthusian*, from *Josephus*, tells us, it was *Corona cum Sardonyche in medio gemmarum*. A *Crown* that had a *Sardonyx* set in it, in the midst of other Jewels. The *Sardonyx* signifieth Zeal for the Faith, and a readi-

Cicero. In Psal.

readiness to die for it. A stone that would stand well in the *Diadem* of this *Realm*, as well becoming him who is *Defender of the Faith*: and renewing the precious memory of that *Royal Martyr*, who sealed his love to it with his blood, and *loved not his life unto the death*. I am not so much a *Lapidary*, as to give you in all these *Crown-Jewels*, and their *Tropological* imports. I shall only tell you the *Topaz* was one, that *Lapis auri æmulus* so called for the golden colour of it: signifying, *Animum cælestem & ad omnia infractum*, a gallant soul, one that dares invite danger, and shrinks in at no apprehensions of fear. And to this also the *Head* to be Crowned this day hath a good title, as his actions both at home, and abroad can witness. But time is more precious than these stones, and therefore I shall spend no more of it upon them. Enough of that reading. *A Crown of precious stones on his head.*

K. Charls 1.

Rev. 12. 11.

Corn. à Lap. Com. in E. - od p. 554. l. D.

Saint *Hierom* reads it, *Ex obryzo*, of tried gold. *Auri purgatissimi*, *Optimi*. Those are other readings speaking the same sense of the Text; and therefore I shall keep to that. *A Crown of pure gold.*

I shall not digress into a discourse of the several acceptations of the word *Crown*, in Scripture.

Some-

Sometimes ſpeaking *excellence*: *A vertuous woman is the Crown of her husband.* Prov. 12. 4
Sometimes, *abundance*: *Thou crowneſt the yeare with thy goodneſs: and thy clouds drop fatneſs.* Pſ. 65. 11.
Sometimes, *recompence*: *Hold faſt that which thou haſt, that no man take thy Crown.* Rev. 3. 11.
I ſhall make quicker work, if I only obſerve to you, That, *Crown* ſpeaks Majeſty. *Gold*, perpetuity. *Pure*, ſimplicity.

1. *Crown*, *There's Majeſty.* The Hiſtorian calls this *Inſigne Regium*, this eſpecially; it is the firſt, higheſt, greateſt, and moſt inſeparable. When *Joaſh* was made *King*, *Jehoiada* put the *Crown* upon him, And when *Eſther* was made *Queen*, the *Crown* of the Kingdom was ſet upon her head. In familiar diſcourſe *Crown* ſpeaks as much as *Kingdom*. A *Crown* is ſo expreſſive of *Majeſty*, that it gives us in ſome, and thoſe the ſublimeſt apprehenſions of the life to come, and all thoſe glorious retributions of the Saints. It was the higheſt notion under which St. *Paul* could conceive of the bliſs of Heaven. *Henceforth is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give me at that day.* A *Crown*, There's *Majeſty*. Liv. 1 King. 11. 12. Eſth. 2. 17

2. *Gold*. There's *perpetuity*. Let the

Iſthmi-

Iſthmian Gameſters wear their Garlands, whoſe names were as fading as their flowers; *Gold* that immortal mettal is only fit for his head, who is immortal; and that *Rex nunquam moritur*, makes the King ſo. And ſo does that, *In pactum ſalis*, of *Abijah*. *The Lord hath given the Kingdom over* Iſrael *to* David *for ever, even to him and to his ſons, by a Covenant of Salt.* And ſo does that promiſe made to *David* in faithfulneſs, *His ſeed will I make to endure for ever: and his throne as the dayes of heaven.*

2. Chron. 13. 5.

Pſ. 89. 29.

Senec.

Nulla te terris rapiet vetuſtas,
Tu comes Phœbo, comes ibis aſtris.

Gold, there's perpetuity. I willingly omit ſome other deſignations of Gold. *Prudence*, it notes wiſdom, as Lead doth hebetude and folly. *Opulence*, it is the riches of a people, *Havilah* is commended because there is gold. *Supremacy*, it is the firſt of Mettals; and the *King* firſt of men. *Tranquility*, Times of peace, before Warre and Bloodſhed broke into the world, are by the *Poets* called the *Golden Age*.

Gen. 2. 11.

Ovid.

Mollia ſecuræ peragebant otia gentes.

3. *Pure*

3. *Pure. There's simplicity.* It speaks the *King* simple in opposition to mixture.

1. *In his rule.* It is not a Miscellany an every-thing-nothing, a mingled, a Mungrel Government. It is not sophisticated with any *Plebeian* ingredients, not an *Aristocratical* composition, much less an *Anarchical* confusion: but it is the *pure gold of Monarchy.*

2. *In his Title.* Which is clear, and fair; he needs no mercenary pen to lead him a new way into antiquity. He doth not cut out his way to it with the sword, swim to it through a Sea of innocent blood, break into it through repealed Oaths, and Obligations. He doth not tread down Law and Right, stride over honor and honesty, prostitute conscience and whatever the civilized world calls Sacred. Briefly, He does not weave a Cloak of Religion to steal a *Crown* withal: but his right is indubitate, his Title clear; it is a *Crown of pure gold.*

Like him who would devise the pedigree of *O. Williams* alias *Cromwel* from *Ow-*

This Crown of pure gold, commends the *King's dignity*: commands our *duty.*

1. *Commends the King's dignity.* Not as if he needed any mutuatitious worth, or had little but what he was beholden to

his *Crown* for: I think enemies themselves (*if so gracious a Prince can have any*) must needs say that he is even with his *Crown*, and brings as much lustre to his *Crown*, as his *Crown* to him: but because the *Crown* upon the right head, though he should be otherwise unworthy, makes a *Dignity*. Which made it a pardonable and no unhandsome piece of Zeal in a noble person of this Nation, that if the *Crown* were set upon a stake, he would fight for it. It is a truth, that *Nero* as *King* is exalted as much above the common rate of men, and hath as much right to obedience from his Subjects, as *Augustus*: *Domitian*, as *Vespasian*: *Julian* as *Constantine*. And if they that dote so upon Mr. *Calvin's Discipline*, will but allow of his *Doctrine*, he tells us, *Etiamsi non raro degenerant, qui Principatum tenent, nihilominus deferenda est eis obedientia, quæ Principibus debetur*. Though *Princes* should not be good men, yet they have the right of good Princes, to the subjection of their people. *Nulla ergo Tyrannis esse potest*, (sayes the same *Calvin*, and I instance in it on purpose because he sayes so) *quæ non aliqua ex parte subsidio sit ad tuendam hominum societatem*.

Thomas Earl of *Surrey* to *Hen.* 7.

Calv. in Ro. 13.

Ibidem.

No

No *Tyranny* can be, which may not in some measure tend to advance the Weal-publick. And *Peter Martyr* speaking of *Nero*, saith that, *Cum ipse imperio suo opprimeret Orbem terrarum, tamen jus dicebatur. Tyranny* then in more sober times, was never an exemption from obedience. Nay, the *Canonists* go further. *Excommunicatio Domini non liberat vassalum a Sacramento.* The Excommunication of a *King*, (if such could be, and it is too well known whose fingers itch to have such a power in their hands) doth not free a Subject from his Oath, and obedience. It matters not what *Sanders* a ranting *Romanist*, asserts: *An heretical King is no King.* Nor do we value that venemous, *Quacunque arte*, of *Mariana*: it is lawful, sayes he, but it is but he that sayes it, by any artifice, trick, or cunning to remove *Kings* that stand in the way. And I know not whether our *Schismatiques* come in as seconds, or do not rather out-do all in their damnable policies, witness *Munzer* that notorious, and incomparable Impostor: who pretended to a conference with God, and a Commission from him, to kill Kings, destroy the wicked, (such as his sense

Pet. Mart. in Ro. 13.

Ministers may excommunicate Princes. *Buchan. in. de jur. Reg. p. 70.*

Compare *Knox* and *Buchan.* with *Card. Bel. Emon. S. Petra Sancta* and other Jesuites.

makes so) and begin a new world of Saints. But we *have not so learned Christ*. An unchristian'd *Greek* was better taught than so, who calls a *King*, Εἰκόνα ἐμψυχὸν θεοῦ πάντα σώζοντος: the lively image of God, the Preserver of all things. And *Tertullian* sayes so much for the very *Gentiles*, *Cæsarem majori formidine observatum à Gentilibus, quàm ipsum de Olympo Jovem.* They looked on *Cæsar* with greater reverence than *Jupiter*. To shorten this. Our histories tell us, that *Eleutherius* wrote to *King Lucius*, (by whose means the heavenly light and brightness of Christianity first shone upon this Island, as saith our *Antiquary*) *Vos estis Dei Vicarius* You are God's Vicegerent in your Kingdom. *Kings* are all so. They are his Representatives here below. He communicates his own name and stile to them: that men may know they are anointed with the Oyle of gladness above their fellows, and learn to look on *Majesty* as a very transcript of *Divinity*. *This Crown of pure gold, commends the King's Dignity.* That's first.

Eph. 4. 20.

Camd. Brit p. 67.

2. *It commands the Subjects Duty.* The Crown layes claim to our obedience. And though the *Donatists* of old, (whom,

a peevish, and impertinent Trifle of the late mad world, was not ashamed to call honest) and our *Donatists* under new names, would fain find out some subterfuges, and plead an exemption: yet they run full upon the mouth of that *Canon* of the *Apostle*, Πᾶσα ψυχὴ, *Let every soul be subject*: Every soul without exception. *Qui tentat excipere tentat decipere.* So Saint *Bernard* concludes. He that would except, would deceive. He, that with the *sons of Belial*, dares ask, *What is Saul* that he should reign over us? will not stick, in time, to question with the *Atheist* in *Job*, *What is the Almighty that we should serve him?* Our own late experiences evince this abundantly, and are a sad proof of it. These are those Σπίλοι καὶ μῶμοι, The blots and blemishes, the Scab and scandal to all *Religion*. Such unruly principles, and practices have made *Christianity* suffer, opening the mouths of *Julian*, and *Porphyrie*, and such like scoffers, to declaim against it, as an enemy to all order and government. It was the commendation of the *Christians*, good subjects to *Antonine* no very good Emperor, that they did *Inservire lati*, they did him cheerful service; how

Canne, in his *V.* from the *Temple*, that *Vox & præterea nihil.*

Rom. 13 1

Ep. ad Episc. Senond.

1 Sam. 10.

Job 21. 15.

much more then ſhall the beſt of Kings command ready obedience, even from the worſt of Subjects?

K. Charles the firſt before the Gates of Hull on St. George's day. 1642.

I hope I may ſave the labour of an exhortation *in this place*, if I do but call to your remembrance, *who it was which this day nineteen years ſtood before your gates*. Much good may the meditation do you; thoughts of it had need make you more than penitents. Nor will I draw Arguments of obedience to you from the *King*, or his *Crown*: the name of your *Town* dedicates you to him, and the very *Arms* of your *Corporation* are Monitors of your loyalty: where, leſt one ſhould not ſerve, you have no leſs than *three Crowns* to put you in mind of your duty. *The Crown commands duty.*

Kingſton ſuper Hull.

And be that enough for the ſecond particular, in this latter general part of the Text. *The Crown on the King's head of pure gold.*

Come we now to the third and laſt. The hand of God ſetting that Crown of pure gold, upon the head of the King. *Thou ſetteſt a Crown of pure gold on his head.*

Dan. 5. 21.

Thou. And who could do it but he? He is the *moſt high, and rules in the king-*

dom

dom of men, and appointeth over it whomsoever he will. The God of Heaven hath given thee a kingdom, power, and strength, and glory: Ch. 2. 37
sayes *Daniel*, who was *Privy-Counsellor* to two *Monarchies*, and *Principal Secretary* to four *Kings*: and so had the advantage to observe their successions, alterations, and disposals. God is the great Moderator of Heaven and Earth: the Original of Dominion is in him: he is the only arbitrary, and indisputable disposer of all the *Diadems* of the world. He setteth on the *Crown*, *By me Kings reign, and Princes decree justice.* Prov. 8. 15.
He taketh off the Crown. *Thou hast prophaned his Crown by casting it to the ground.* Psal. 89. 39.

Thou setteſt it on: by thy Commissive, and Ordinative; he sets it not on himself, by thy permissive Will. He takes it fairly from thy hand: does not seize it by any hand of craft, or cruelty. It is the happiness of a people when their *King* hath a Crown of *God's* setting on: Usurpers are their grievance, make them complain as the *Romans* of *Pompey* the great. *Miseria nostra Magnus est.*

Thou setteſt it on. And who hath such cause to say so as we? *Men and Brethren,*

let me speak freely unto you; if ever *Crown* was set on by the immediate hand of *God*, it is that upon the *King's* head this day. Never did the *Lord* so *make bare his holy arm in the eyes of all the Nation*: never did this *end of the earth see such salvation of our God*. I appeal to his most inveterate Oppugners, who were wont to argue the righteousness of their cause from the *Topick* of their success, and victories; whether *their Rock* be as *our Rock, even our enemies themselves being judges. For ask now of the dayes that are past, which were before us, since the day that God created man upon the earth, and ask from one side of Heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?* When they were as numerous, and as haughty as *Senacherib*, vaunting that they were enow with *the soles of their feet to dry up all the rivers of besieged places: and said, By the multitude of my Chariots am I come up, to the heighth of the Mountains, to the sides of* Lebanon: *and I will enter into the heighth of his border, and the forrest of his Carmel*, then did *God* but *hiss for the flie* (as it is in the *Prophet*) call up from *Scotland* a small, inconsiderable,

Isa. 52. 10.

Deut. 32. 31.

Ch. 4. 32.

Isa. 38. 24, 25.

Isa. 7. 18.

and

and despised number, and with them wrought this great Salvation. *The Lord is a man of war: the Lord is his name. Thy right-hand, O Lord, is become glorious in power; thy right-hand, O Lord, hath dashed in pieces the enemy.* And though there were several loyal attempts made before, and some of them probable enough, to effect deliverance for us: yet did the all-wise *God* suffer them to be all broken, and frustrated; happily, that he might fool earthly wisdom, and by staining the beauty of all creature-excellency, take the whole glory of our deliverance to himself, that he might give us cause with admiration, and amazement, to say, *Thou settest a Crown of pure gold on his head.* Exod. 15. 3, 6.

A word of Inference, and I ha' done.

1. *If God set the Crown on the King's head:* then what wretched impudence is it in any, to dare to think, much more to attempt, the taking it off? It is the very acting of that fancy of the *Poets*, of the *Giants* fighting against *Heaven*. Nothing but *Hell* is ill enough to own such an audacious presumption, a most detestable, and monstrous impiety.

2. *If God set the Crown on the King's head:*

head: let us ſet our hearts on the *King*.
1 Sam 9. 20. As *Samuel* ſaid to *Saul*: *On whom is all the deſire of* Iſrael? *is it not on thee, and on all thy fathers houſe?* Prize him as the loyal men of *Judah* did their *King David*: *Thou art worth ten thouſand of us. Give unto* Ceſar *the things that are* Ceſar's.
Geneva Bibles wrong the King. *Give*, did I ſay? it is not ſo proper, (though ſome like that Tranſlation better,) ἀπόδοτε, is the word, render, pay,
Rom. 13. 7. it is his due. *Render* him his *due Tribute* (as the *Apoſtle* calls it) the Tribute of our perſons, our purſes, our tongues, our hands, our hearts. Make honourable mention of him when we ſpeak of
But 2. him. I, and we muſt *Sentire ſublimiter* too, ſayes the Father, think highly of him. Do not take up any unworthy reports, nor entertain any unhanſome ſuſpicion of him. Do but remember how dear we have paid for our *jealouſies*, and I'le ſay no more of that.

To draw to a concluſion. Nothing now remains, but *Prayers*, and *Praiſes*.

1. *Prayers*, to him that ſetteth *the Crown of pure gold on the King's head*, that he will pleaſe there to fix, and keep it. That as he hath *found* David *his ſervant, and anointed him with his holy oyle*;
Pſal. 89. 20, 21, 27.

ſo

so he will *establish his hand with him, and his arm strengthen him*: that *the enemy may not exact upon him, nor the son of wickedness hurt him.* That God, who watched over him, and charged his providence with him, when he *went from one Nation to another, from one Kingdom to another people*, and suffered no man to *touch his Anointed*: will still *deliver him from the evil man, and preserve him from the violent man, which imagine mischief in their heart, and continually are gathering together for War. That he will subdue the people under him, and lift him up above those that rise up against him.* That *he will make him exceeding glad with his countenance, and the King trusting in God, through the mercy of the most high, he may not miscarry.* That *his enemies may lick the dust, and be cloathed with shame: but upon himself his Crown may flourish.* And blessed be God our prayers for him may come out of our Closets again, and be put up in the Congregation. It is sad to think how he was persecuted out of the very prayers of his people. And these *Prodigious Reformers* would needs have our duty, to be our crime. A duty we owe to all, to Kings most of all; and was

Psal. 105. 13, 15.

Psal. 140. 1, 2.

Psal. 18. 47, 48.

V. 6. 7. hujus Ps.

Psal. 72. 9.

Psal. 132. 18.

ne-

never forbidden by any, but where *They*, and *Satan* had command. How well their interdiction to pray for the *King* can consist with that *Apostolical* injunction, *to*
1 Tim. 2. 1. *pray for Kings, and for all that are in authority*, let the world judge, unless these *New Modellers* can pretend to a power of regulating the Rule it self, and to deal with the Royal Law, as they sometime did with the Laws of the Kingdom. But we shall leave them to him who hath Τὴν ῥομφάιαν τὴν δίστομον τὴν ὀξεῖαν, the sharp Sword with two edges, to avenge the affronts, and injuries done to his own truth.

2. Praises. Let us end with them.
Psal. 44. 8. Praise is the great duty of this day. *In God* let us *boast all the day long, and praise*
Exod. 15. 1, 2, 7. *his name for ever. Sing unto the Lord, for he hath triumphed gloriously. The Lord is our strength and song, and he is become our salvation. In the greatness of thine excellency thou hast overthrown them that rose up*
Psal. 148. 13. *against thee.* And therefore, Let us *praise the name of the Lord: for his name alone is excellent, his glory is above the*
Psal. 150. 1. *Earth, and Heaven. Praise God in his Sanctuary; praise him in the firmament of his power.*

You of the Magistracy; *Praise him in the*

the heighths; praise him for his mighty acts: praise him according to his excellent greatness. Vers. 2.

You of the Souldiery; *Let the high praises of God be in your mouths, and a two-edged sword in your hands.* Psal. 149. 6.

You of the Commonalty; *Give unto the Lord glory and strength: give unto the Lord the glory due unto his Name: in his Temple let every man speak of his honor; for the Lord taketh pleasure in his people, he will beautifie the meek with salvation: The Lord will give strength unto his people: the Lord will bless his people with peace. Let all men fear, and declare the work of God: and wisely consider of his doings.* Psal. 29. 1. 2, 9. Psal. 149. 4. Psal. 29. 11. Psal. 64. 9.

Let us all praise him, till Earth emulates Heaven where they are all praises. *Let them shout for joy, and be glad, that favour our Righteous Cause: yea, let them say continually, Let the Lord be magnified, which taketh pleasure in the prosperity of his servants. Because thou hast been our help; therefore in the shadow of thy wings will we rejoice. Thus will we bless thee while we live; and lift up our hands in thy Name.* Psal. 35. 27. Psal. 63. 4. 7.

And when mens tongues cannot reach it, let us borrow of Angels, and join with the *heavenly Host, praising God and saying,* Luk. 2. 13. 14.

ing, Glory to God in the highest, and on earth peace, good-will towards men.

And that our praises may come in a good place, and our thankfulness follow our mercies nearer than ordinary: Let them be *Mental*, and *Monumental*.

1. *Mental*. Keep in mind the works of God. Let not that complaint of *Nehemiah* come in against us. That we *dealt proudly, and hardned our necks, and hearkened not to his commandments. And refused to obey, neither were mindful of the wonders that he did among us.* Let not that of the *Psalmist* be charged upon us, That we *sang his praise, and soon forgat his works.* That we *forgat God our Saviour who had done great things for us.* To remember mercies is but a cheap piece of thankfulness.

Neh. 9. 16, 17.

Psal. 106. 12, 13, 21.

2. *Monumental*. Erect *Trophees*, and set up Memorials of our deliverance. Let *one generation praise his works to another, and declare his mighty acts. Let them speak of the glorious honor of his Majesty, and of his wondrous works.* Let *men speak of the might of his terrible acts: and declare his greatness.* Let them *abundantly utter the memory of his great goodness, and sing of his righteousness.* Pro-

Psal. 45. 4, 5, 6, 7.

pa-

pagate our deliverance to infinite posteri-
ty. *Hide it not from our children, and let* Psal. 78. 4.
them shew the generations to come the praises of the Lord: and his strength, and his wonderful works that he hath done. According Num. 23. 23.
to this time it shall be said of Jacob, *and of* Israel, *what hath God wrought?* Let this
day be repeated annually: *it is a day to be* Exod. 12. 14, 17.
unto us for a memorial: to keep it a feast unto the Lord throughout our generations: to observe it in our generations by an Ordinance for ever. Let it be *written for the* Psal. 102. 18.
generations to come: that the people which shall be created, may praise the Lord: That Psal. 111. 4.
merciful and gracious Lord, who hath so done his marvellous works, that they ought to be had in remembrance. Who remem- Psal. 136. 23.
bred us in our low estate: brought back *his banished:* and hath all his life *prevented him with the blessings of goodness,* and this day set *a Crown of pure gold on his head.*

Now unto the King eternal, immor-
tal, invisible, the only wise God, be 1 Tim. 1. 17.
honor and glory for ever and ever. *Amen.*

FINIS.